family are liable. It is very rare for a woman to be killed in a blood feud. A death is answered by a death; if two persons should be slain for one murder the family which has suffered the double loss endeavours to kill another of their enemies. In case of wounding, an effort is made to wound the offender, but if he should be killed his family would try to avenge him. More often, one of the offender's family takes the initiative of offering goods to the injured family, "to cure the wound." If the offer is accepted, and the goods delivered properly, the matter is up an end. If a murder be committed within the ranks of the immediate family, for instance, if a brother kill a brother, revenge, if exacted, must be exacted not on the actual offender. If requested to do so, the leading chief of a village may offer his advice, but it is always considered that revenge concerns only the immediate family.

Revenge is a topic which shows clearly the essential futility of the family. There are no well-defined degrees of relationship within which responsibility runs. Instead, everyone knows, in the open life of the community, how every person shares the family life of the individual, and they alone are held to account, or they alone demand compensation. From its very nature, the family must be a tribunal unit which, when powerful, stretches out to absorb members of the ancestral families of both mother and father.

Not only does the family thus appear constantly to be attempting to instil members of the ancestral family of either parent, but these relatives themselves are deeply interested in the affairs of the family. This is most clearly shown in the case of children who, of course, are members of the ancestral family of both their mother and father. A few days after birth some relative is expected to call together the people of the village where the child is born for the baptismal and nomination of an ancestral name. It is considered an evidence of poverty if this is done by the father, as if the child were only supported by his parents, not by a larger circle of relatives. It is immaterial whether this gathering be called by a relative

of the father or the mother. In June, 1910, a Bella Coola girl had reached the age of about six months without having received a name. There was much adverse criticism about the parsimony of her father and her mother's father, who were held equally to blame, but who had really been deterred by fear of the law prohibiting the potlatch.

As a child grows older he is helped in the performance of ceremonial rites by his parents and by their brothers and sisters. In this, too, it is considered a mark of poverty if only the parents take part. If a man's own children do not appear likely to carry on the traditions of his ancestral family, he has an inducement to favouring the children of either a brother or sister, since, like his own, they are all members of the same ancestral family. Especially in Kimsquit[1] it is customary for a man to help his sisters' children, not that there is any lack of knowledge of the real father, but rather as a mark of respect and family feeling displayed by a man to his sister. Moreover, in both Bella Coola proper and in Kimsquit, it is more important for a name which a man has raised to a position of dignity by the expenditure of much goods to be passed to his own son, it should go to a distant relative. When a father validates a name for his child it should be one long dormant.

One aspect of the manner in which the family merges imperceptibly into the ancestral family can be seen in the inheritance of names. When a man calls his relatives together to make his will he is guided in the choice of recipients by the representation of his children. So able can receive much from his father, but lazy children are slighted without hesitation. This is particularly true of names with which are bound up valuable dance prerogatives, whereas, as previously mentioned, ancestral names of which the importance depends

[1] According to an intelligent Bella Coola informant, a Bella Bella man cannot transfer to the children of his brothers and sisters those to his own children, but the same man can transfer the names that the Kimsquit people use one to Bella Bella informers. Kimsquit informants denied this, though emphasizing the importance that a man has to help in providing prerogatives for his sisters' children, in some cases to the detriment of his own, which is true in Bella Coola.